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## Work and Workers.

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THE second part of the German edition of Schürer's *History of the Jewish People in the Time of Christ* is already out of print, and a new edition (the third) is in preparation, which will later be followed by a third edition of the first part. There will be but few changes in the text of the volumes, but the notes and bibliographical notices will, of course, be brought up to date.

AN investigation has been made by Dr. Dalman, a competent authority, as to the number of Jews now in the cities of Palestine. His estimate gives (the parenthetic number is the *total* population) in Jerusalem, 40,000 (50,000); Gaza, 85 (16,000); Jaffa, 2,500 (10,075); Er-Ramle, 175 (8,561); Hebron, 1,600 (15,225); Nâblus, 99 (20,000); Acco, 150 (9,800); Haifa, 1,640 (8,140); Tiberias, 2,900 (4,500); Safed, 12,000 (19,120); Sidon, 800 (10,000); El-Bugea, 120; Shefa-Amr, 60. There are also as many as twenty-nine Jewish agricultural colonies, with some four thousand colonists, who devote themselves largely to the cultivation of the vine and the raising of fruits. These colonies were established by the Rothschilds.

A PAPHYRUS book has been found in the Fayyum which contains a portion of the Septuagint, from Psalms 11 : 7 to 14 : 4, written in very neat uncials, which probably belongs, judging by the character of the writing, to the fourth century. It is thus some older than the Vatican Codex, up to this time the oldest manuscript of any portion of the Greek Bible. Copyist's errors are many, and the fragment is, perhaps, of no special textual value. Papyrus fragments of the latter part of Zechariah and the first part of Malachi in the Septuagint, which were exhibited and discussed at the Oriental Congress in London two years ago as perhaps coming from about 300 A.D., have been, by better judgment, assigned to a date not earlier than the seventh century.

APROPOS of a recent note in this department advocating a new edition of the Revised Version, with a good many much-needed modifications as to helps and conveniences, a correspondent writes to suggest that, in addition to the improvements indicated in that paragraph, this farther one be also made : Let the page number be removed from the upper outside corner of the page to the centre of the bottom of the page, and let its place in the upper outer corner be occupied by a statement of the exact material contained on the page, *e. g.*, 16 : 20-17 : 32. Of course this change should be made. We add it with emphatic approval to the list of improvements which will make the new and better edition of the Revised Version that must, in the nature of things, be published somewhere by somebody soon.

A BOOK is shortly to be published in Germany by Licentiate Herman Gunkel, now privat-docent in Halle, from which much is expected by scholars of widely different schools of theology. It will be entitled *Schöpfung* (Creation), and deals with the influence of the ideas of the Babylonian religion on the forms in which the Hebrew and Christian ideas were expressed. The underlying thought of the book is that the Babylonian myth of creation was used also for the representations of the end of the world, when the watery chaos monsters should be finally and decisively conquered by God. The forms of this myth, used to describe either the creation or the consummation of the world, Gunkel has traced in many passages of the Old Testament, the development culminating in the first chapter of Genesis; and also in the apocalyptic literature. The book will offer a great mass of fresh exegetical material for both the Old Testament and the New; and, it is anticipated, will shed much light on the vexed question of the Revelation. It has been written, in part, in collaboration with the well-known Assyriologist, Professor Zimmern, of Leipzig.

A SERIES of articles is announced for the near future in the *Expository Times*, on the *Theology of the Epistle to the Romans*. They are to be written by Rev. Arthur C. Headlam, of Oxford, who has been working together with Professor Sanday on the Epistle, and he will present Dr. Sanday's position as well as his own. Another series is to be upon *Twenty Misused Scripture Texts*, the writer of which signs himself "M. D.," which being interpreted is (probably) Marcus Dods. The papers upon *Leading Theologians* are to be continued through the new volume, and among them Professor Adolf Harnack will be described by an attached pupil of his, Rev. D. Macfayden, M.A., Principal Stewart will write of Professor Pfeiderer, Principal Davies will write of Professor Dillmann, Bishop Lightfoot will be presented by Professor Salmond, Bishop Westcott by Professor Ryle, and Dr. Hort by the Dean of Emmanuel, Mr. Gwilliam will describe Dean Burgon, Professor Kennedy will describe Professor König, Professor Hermann will be presented by Rev. David Eaton, and Professor Kuiper by the Rev. J. P. Lilley. This does not complete the list, but is in itself a large promise. Each article is to be accompanied by a full and accurate bibliography of each eminent scholar's works.

THE question as to what is still unsettled in the identification of places in the city of Jerusalem is given the following answer by Major Conder: "Comparing the works of Robinson, Warren, Sir C. W. Wilson in Smith's "Bible Dictionary" (new edition), article "Jerusalem," and Conder, it appears that these are the points still left in dispute among specialists: (1) Where is the term "City of David" to be applied? (2) Where should the term "Akra" be written? As to this Wilson differs from the other three writers above mentioned, they being in accord. (3) What is meant by Zion? On this there is no accord; I regard it as a poetical term for Jerusalem. (4) Where were the

kings buried? The tomb has not been found for certain. (5) How did the third wall run on the west? Its remains have not been found. (6) What was the extent of Herod's Temple? Robinson, De Vogüé, Warren, and I agree against the view of Wilson, who alone maintains that Josephus has given the real measurements; others believe that Josephus' measurements are contradicted by the existing remains on the site. (7) There is a very general inclination in England to accept the site for Calvary north of the city, first advocated on certain grounds by myself, and to reject the traditional site as impossible."

A NOTABLE work has just reached completion in Germany. It is Kautzsch's translation of the Old Testament into the German. The translation is made with the purpose of embodying, as far as a simple translation can, the thoughts and allusions of the biblical writers as they appear in the light of the present literary, historical, and exegetical criticism. Kautzsch and his collaborators have therefore done for the Old Testament what Weizsäcker had already accomplished for the New, and the value of such a commentary upon the Scriptures is indicated by the fact that Weizsäcker's translation of the New Testament has gone through seven editions already. The two together, covering the whole Bible, will be a most important help to every Bible student—they are books to own if one can read the German. They are models which English scholars should hasten to duplicate in our own language. Kautzsch's translation is the united work of eleven representative and moderate Old Testament scholars. The contributions were as follows: Kautzsch himself translated Genesis, Exodus, Leviticus, Numbers, and Joshua (with some exceptions), also Isaiah 36–39, Jonah, Nahum, Psalms, Chronicles; Baethgen, of Greifswald, translated Job, Song of Songs, Lamentations; Guthe, of Leipzig, translated Isaiah, 1–35, Hosea, Amos, Micah, Habakkuk; Kamphausen, of Bonn, translated Kings and Proverbs; Kittel, of Breslau, translated Judges, Samuel, and Ruth; Marti, of Basel, translated Deuteronomy, Joel, Obadiah, Haggai, Zechariah, Malachi, and Daniel; Rothstein, of Halle, translated Jeremiah and Zephaniah; Rütschi, of Bern, translated Ecclesiastes; Ryssel, of Zürich, translated Isaiah 40–66, Ezra, Nehemiah, and Esther; Siegfried, of Jena, translated Ezekiel; Socin, of Leipzig, translated Exodus 1–24, 32–34, Leviticus 10:29–13:1, Joshua 21–24, and Isaiah 1–11. Five years have been spent in the accomplishment of the work. A system of annotations accompanies the translation indicating in detail the dates and relations of the entire material of the Old Testament, according to the consensus of modern critical conclusions.

THE most favorable review that we have yet seen of M. Notovitch and his *Unknown Life of Jesus Christ* (about which two paragraphs have already appeared in this journal) is contributed by Professor Max Müller to the *Nineteenth Century* for October. He endeavors to think charitably of the author while pronouncing and showing his work to be worthless. He thinks that M.

Notovitch, starting from the idea put forward by some that Christ was influenced by Buddhistic doctrines, went to Tibet with the expectation or purpose of finding some account of the Life of Christ which would show this. When his search was made known there were shrewd individuals who saw to it that he should find the object of his search, which he did—at a good price. “Taking it for granted,” says Professor Müller, “that M. Notovitch is a gentleman and not a liar, we cannot help thinking that the Buddhist monks of Ladakh and Tibet must be wags, who enjoy mystifying inquisitive travelers, and that M. Notovitch fell far too easy a victim to their jokes. . . . He is not the first traveler in the East to whom Brahmans or Buddhists have supplied, for a consideration, the information and even the manuscripts which they were in search of.” M. Notovitch then, he thinks, was quite too credulous. Two things in the account given by the monks who deceived Notovitch are “impossible, or next to impossible.” “First, that the Jews from Palestine who came to India in about 35 A. D., should have met the very people who had known Issa when he was a student at Benares; second, that this *Sûtra* of Issa, composed in the first century of our era, should not have found a place either in the Kandjur or in the Tandjur. . . . These are the two collections (333 volumes in all) which contain everything that was considered old and classical in Tibetan literature. . . . We possess excellent catalogues of manuscripts and books of the Buddhists in Tibet and China. . . . If M. Notovitch had been better acquainted with this literature he would never have allowed his Buddhist hosts to tell him that this Life of Jesus was well known in Tibetan literature, though read by the learned only.” “If this explanation [that the Buddhist monks deceived M. Notovitch], the only one I can think of, be rejected, nothing would remain but to accuse M. Notovitch, not simply of a *mauvaise plaisanterie*, but of a disgraceful fraud.” “If there is anything that might cause misgivings in our mind as to M. Notovitch’s trustworthiness, it is the way in which he speaks of his friends.” Professor Müller then goes on to show how the author’s statements regarding his relation to a certain cardinal at Rome and M. Renan in the matter of publishing his book are entirely unlikely and conflicting. He criticises also M. Notovitch’s treatment of the missionaries in Tibet. They have written saying that he never broke his leg nor was nursed in the monastery at Himis. M. Notovitch replies: “How can I tell that these missionaries have not themselves taken away the documents of which I saw the copies at the Himis monastery?” But that is unlikely if, as M. Notovitch, at an earlier time, stated, the missionaries at Leh are distrusted by the people, and the monks would never have shown them the manuscript. Professor Müller puts at the close of his article a letter which, singularly enough, he chanced to receive while writing his article, from an English lady then traveling in India, and postmarked Leh, Ladakh, June 29th. The portion of the letter which concerns this subject is as follows: “We left Leh two days ago, having enjoyed our stay there so much! There had been only one English lady here for over three years. Two German

ladies live there, missionaries, a Mr. and Mrs. Weber—a girl, and another English missionary. They have only twenty Christians, though it has been a mission station for seven years. . . . Yesterday we were at the great Himis monastery, the largest Buddhist monastery up here—800 Lamas. Did you hear of a Russian who could not gain admittance to the monastery in any way, but at last broke his leg outside, and was taken in? His object was to copy a Buddhist Life of Christ which is there. He says he got it, and has published it since in French. There is not a single word of truth in the whole story! There has been no Russian there. No one has been taken into the Seminary for the past fifty years with a broken leg! There is no Life of Christ there at all! It is dawning on me that people who in England profess to have been living in Buddhist monasteries in Tibet, and to have learned there the mysteries of Esoteric Buddhism, are frauds. The monasteries, one and all, are the most filthy places. The Lamas are the dirtiest of a very dirty race. They are fearfully ignorant, and idolaters *pur et simple*; no—neither pure nor simple. . . .”

With this we trust that we may be excused from making further reference to this disagreeable matter. In spite of Professor Müller's charitable judgment of M. Notovitch, the letter attached seems to vindicate the judgment which critics of the *Unknown Life of Jesus Christ* have almost unanimously pronounced, that the author has perpetrated upon the public a deliberate, carefully prepared and wretched fraud.